

THE
Voyce of Providence
ASSERTED,
AND

The Followers of God in the Waies of his
PROVIDENCE justified;
In a *Letter* sent by *John Hinde* to a Minister
in *London*, who denied the former
and condemned the latter.

MS. A. 1. 1. 1. 1. 1.

Micah, 6. 9. *Hear ye the Rod.*

Psal. 107. 43. *Whoso is wise, and will observe those things,
even they shall understand the Loving kindness of the
Lord.*



L O N D O N:
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To the R E A D E R.

Good Reader.

Here is presented to your view, the Copy of two Letters sent to Mr. White, Minister at Mary-Hill, London, to which he hath refused to give Answer; The grounds of my publishing of them, is not in the least to bespatter the Person of the man, but to vindicate two precious Truths from the injuries offer'd to them by him; the one, That it is the Saints duty to follow God in the waies of his Providences; For should the Lord declare his Anger, and we not fear, should the Lord give us mercies and we not return praises, we should not only cease to be Saints, but Men: the other is, That there is a Voice in every Providence, which he was pleased absolutely to deny unto me. The former Truth, hath been confirmed by the constant practice of his Brethren, our City Ministers, in giving thanks to God, for the several Victories he was pleased to vouchsafe the Parliaments Forces, under the Command of the late Lord General Essex: If this their practice be not also a confirmation of the latter Truth, some of them in their Pulpits have formerly held it forth for a truth, who I hope will not now deny it: and one of them, a learned and godly * Divine, in a Coméntary lately published, hath this passage, Every Providence hath a Voice, though sometimes it be so still, and low, that it requireth some skill to hear it.

When I first put pen to paper, it was far from my thoughts to appear in publick, but upon perusal of the Letters, you will find how I was necessitated thereto; for I dealt so civilly with him, as to crave (by my Messenger) an Answer to my Letter, which he flatly denied; and since the expiration of the Months time mentioned in my last, by providence meeting with him in the street, and assuring him that I held my resolution to publish my Letter, unless he would yet promise me an Answer, which he would not; then acquainting him, that if upon the sight of my Letter in Print, he thought fit then to answer me, I should take it kindly, and if I received satisfaction by it, return him thanks, but if not, I should reply; whereupon he told me, that he scorned to answer me (a Speech unbecoming a Minister of Christ to the meanest of his Members.) What he scorns to answer, I here humbly submit to your Christian and Candid Judgment, and shall count it a glory to be any waies serviceable to the least of the Truths or Servants of Christ.

Now that the Lord would open the eyes of our minds, that we may see and approve things that are excellent, and perswade our hearts to receive the Truth in the Love of it, and direct our steps, to follow him in the waies of his Providence, is the prayer of

Your unworthy Brother
in the common Savior.

February, 11. 1652.

John Hinde.

Honored Sir,

IN your Sermon at *Pauls* on the last Lords Day, you were pleased to speak against the following of Providence, a Truth which lies upon my spirit as a Duty, and that from Scripture grounds; yet though you spake against following of Providence, I hope you might not the hand of Providence (as too many do amongst us) but finding you (in your Discourse with me after Sermon) to deny the Voyce of Providence, and to acknowledg your self only an admirer of Providence, which I was the more confirmed in, by your negligent (I will not say wilful) omitting, to take notice in your Prayers of the great Works of Providence, now on foot amongst our selves, and betwixt us and the neighbor Nation, which certainly call for more than meer admiration from us, and questionless do speak forth Instruction and Caution to all the People of the Land; I therefore thought it might be very seasonable to cleer up (if I may) this Truth unto you, That there is a Voyce in the Providence of God, and that his Providential Workings do hold forth unto us both Instruction and Caution: And that I may not exceed the bounds of an Epistle, I will wave all Apologies, and come presently to the Work it self; which shall be in the first place, to set down that stumbling-block which you laid before me, and then to endeavor the removal of it, by asserting it to be your duty (as well as mine) to follow God in the waies of his Providence.

For the First, You laid down this Position, *That they only which love Gods Law, can have the peace of a good Conscience*; In prosecution of which, you shewed, that there were many people in the world, who neglecting the Rule of the Law, thought to find peace of Conscience, by following the imaginations of their own hearts: and then you told us of one sort of men, that cry up Custom, as if that were the only Rule to walk by: And secondly, Of another generation of men more holy than the other, who will follow the examples of the Saints: And then thirdly, "Of another sort of men, and they (forsooth) are followers of Providences; men that pretend themselves followers of Providences; and these men, let a thing be never so wicked, if it be successful, they will mask it over with the name of Vertue: Those that are followers of Providences, had they been in the same Ship with *Dyonisius*, when he did rob and spoyle the Temple, they would have been of the same mind with him, that the gods did approve it, because he had a prosperous gale, and

"a fair

"a fair wind to carry him away; These people, had they lived in *Jeroboams*
 "daies, they would have worshiped *Jeroboams* Calves; had they lived in
 "*Jeremiahs* daies, they would have had their hands busied in making Cakes
 "for the Queen of Heaven: Beloved, I am as great an Admirer of Pro-
 "vidences as any, and I know God is holy in all his waies, and righteous
 "in all his Works, but God did never ordain that his Providences should
 "be the Rule of Life; God will not have us to follow his Providences,
 "but his Precepts; shew me a place in all the Scriptures, that directs us to
 "follow the Providences of God: Beloved, those that are followers of
 "Providences, assure your selves, they are seekers of themselves, and
 "what ever they find in the present, in the end they shall find no peace to
 "their souls, for there can be no peace to those that follow this Rule:
 These are your own words.

Now I shall appeal to your Conscience, whether herein you have not
 condemned the just with the unjust, in saying, That let a thing be ne-
 ver so wicked, if it be successful, the followers of Providence will mask
 it over with the name of Vertue: I deny not, but some men may do so
 in some particular act, I justify them not; but must the followers of Pro-
 vidence be condemned for them? Remember what *Solomon* saith, *He*
that justifieth the wicked, and he that condemneth the just, even they both are
abomination to the Lord. And whereas you take upon you to affirm, what
 they would have done, had they lived in such and such times, *take heed,*
lest in judging another, you condemn not your self, saith our Savior to his Dis-
 ciples, *ye know not what manner of spirit ye are of;* and saith the Apostle,
Let him that standeth, take heed lest he fall. And though you take upon
 you, to pronounce them that are followers of Providences to be seekers
 of themselves; I dare not judge others, I desire to look inwards, and to
 know my own heart, which never yet told me, (though I have followed
 Providences,) that I sought my self, and not the publick good, or my self
 more than the publick good; and I wish that the jeerers at, the sligh-
 ters of, and the admirers of Providences, prove not indeed self-seekers.
 And although you peremptorily conclude, That there can be no peace
 to those that follow Providences, and what ever they find in the present,
 in the end they shall find no peace to their souls; I dare not believe it
 because you say it, but desire your Rule for it; and I shall be so charita-
 ble as to hope that there may be peace in the end, even for them that
 slight Providences, yea, for them that for the present oppose and walk
 contrary unto Providences, if the Lord take but off the vail that is before
 their

their eyes : Your affirmation, that God did never ordain that his Providences should be the Rule of Life, if you mean the only Rule of Life, I agree it : and your saying, that God will not have us to follow his Providences, but his Precepts ; and your desire to see a place in all the Scriptures, that directs us to follow the Providences of God, brings me to the second part of my work, which is,

The asserting it to be your duty (as well as mine) to follow God in the way of his Providences : and here I shall lay down this Position :

That the Providential Works of God, are Instructions and Cautions to lesson men ; they are not casual, indeterminate, wild, childish, arrows shot at random, none knows from whom, or at what scope, or mark ; no, all the Works of Providence, they are grounded in a wise, and fixed Cause, and they are carried on unto most excellent ends : It is true, the Providential Works of God, they are many times dark and mysterious, and I confess likewise as to our narrow conceptions and apprehensions, they seem to admit of changes, and contradictions one to another ; and I acknowledg likewise, that many persons cannot see into the intentions and meanings of God in Providential Works, partly from the imbecility of their judgments, and partly from the obduration of their hearts ; but notwithstanding all the difficulty, mysteriousness, and contrariety in the works of Providence ; it is yet a real truth, that Providential Works are Instructions and Cautions ; not only personal Providential Works, such as are terminated in this or that particular person, but also the common and publick Works of Providence which are conversant about Nations, or Churches in all their Changes and turnings ; all of them contain Instruction and Caution.

And that Instructions and Cautions, are not only to be taken out of the Word of God, but out of the Providential Works of God, I shall cleer to you, First by Scriptures, and then by Arguments.

First, by Scriptures ; In the 2. Psalm 10. *Be wise now therefore, O ye Kings, be instructed ye Judges of the Earth ;* In the beginning of that Psalm is reported unto us, the rage of the great ones of the Earth against the Lord, and against his Christ ; there is likewise reported the successlessness of all that rage, and counsel ; in the 6. verse, *Yet have I set up my King ;* and then the dreadful judgments of God upon all those that did so oppose Jesus Christ in his Government, *Thou shalt break them with a rod of Iron, thou shalt dash them in pieces like a Potters Vessel ;* now from all

all these works of Providence, doth Instruction and Caution follow in the 10. verse ; *Be ye therefore now wise, O ye Kings, be instructed ye Judges of the Earth ; Serve the Lord with fear, and rejoyce with trembling ; Kiss the Son lest he be angry.* In the 3. of Zephaniah 6, 7. *I have cut off the Nations, their Towers are desolate ; I made their streets wast that none passeth by ; their Cities are destroyed, so that there is no man, that there is none inhabitant : I said, surely thou wilt fear me, thou wilt receive Instruction, so their dwelling shall not be cut off : Howsoever I punished them, but they rose early and corrupted their doings.* Here are strange works of Providence, destruction upon destruction ; and here also is an expectation of God himself, that his people should have received instruction, should have feared him, and amend their waies, even upon their consideration of those judicial acts of Providence : In the 5. of Daniel, 18, 19, 20. and so on : There we reade of Gods Providence in raising up *Nebuchadnezzar* to a Kingdom, and Majesty, and Glory, and Honor ; this ascribed to the Providence of God ; and likewise of his being deposed from his Kingly Throne, because of his exceeding pride, and loftiness of heart, in the 20. verse ; and these Providential Works did continue so long upon *Nebuchadnezzar*, until he had taken out the right Lesson, that which God meant by these Providential Works of his, which is set down in the 21. verse, *Till he knew that the most high God ruled in the Kingdoms of men, and that he appointeth them to whomsoever he will :* And besides this, God did upbraid his son, that he was no more cautioned by these his Providential Works upon his Father ; *And thou his Son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thy self against the Lord of Heaven &c.* and because he went on in the same sins of his Father, *God hath numbred thy Kingdom, and finished it,* at the 26. verse. In the 46. Psalm, 10. which Psalm Luther stiles, *Speculum Providentia*, which containeth in it, First, a Narration of the neer and effectual Providence of God with all his people, in all their straights and distresses : In the 1. verse, *God is our refuge and strength, a very present help in trouble :* Secondly, the Heroical faith of the People of God in the apprehensions of that gracious and Providential presence of God, in the 2. verse, *We Will not fear though the Earth be removed ; in the 3. verse Though the Waters roar and swell :* Thirdly, Advice unto the Enemies, and to the People of God, the matter of which advice is three-fold, First, To a wise consideration of the wonderful Works of God, in the 8. verse, *Come and behold the Works of the Lord, what desolations he hath*
made

made in the Earth : Secondly, To an absolute Cessation, in the 10. verse, *Be still* : Thirdly, To an humble and Righteous acknowledgment of God, *Know that I am God* ; so that it is unquestionable by Scripture, that the Providential Works of God, they are grounds of cleer Instruction and Caution.

Now for Arguments, take these,

1. The Works of Providence, they are but the fruits of Gods actual Government of the World : As the making of the World was, so the government of the World is, proper unto God : That which is the object of Gods Creation, falls also to be an object of Gods Providence. Now this is an unquestionable Truth amongst Christians, that Gods Actual Government, or Administration of the World, as it is Powerful, so it is Wise, Holy, and Righteous ; I think no one dare deny this, and if it be so, then it will demonstratively follow, that his Works of Providence are foundations for Instruction and Caution : It cannot be rationally imagined, that all the Visible Works of Providence in the ordering and using of all the Creatures in the World, appearing in permissions, restraints, disappointments, judgments, and executions, upon evil men ; in directions, defences, supplies, recoveries, and successes vouchsafed to the people of God, by the hand of God, by weak and mean Instruments ; it is not imaginable, to a solid rational man, that all these Acts and Works of God, should be but so many Idols that cannot speak, and so many Cyphers, that must mean nothing at all : If we should see a Master of a Family, laying out himself, in ordering all that is in the Family, turning, winding, disposing of this business, that servant, no man will imagine, that this man hath no end, no design in all that he doth : That the most holy, Righteous, Wise God, should so turn the World about, do this, make that, fall upon his Enemies, fall in to the help of his People, and yet no Instructions, no Cautions to be formed out of all this, it is most irrational.

-2. The Providential Works of God, are many times a cleer help to expound the secret will of God, and many times to expound our selves unto our selves : sometimes they serve to cleer out the Mind or Will of God to us ; As we say, the Old Testament is unvailed in the New, so may we many times say, that the secret Will of God is unvailed, and revealed in the Doing will of God ; As *Paul* upon that Vision which appeared unto him of a man of *Macedonia*, saying, *Come over and help us* ; he gathered assuredly, that God had called him to preach the Gospel there ;

there; so may we, by many actions that have a general foundation, receive a special encouragement, and hint, even by the Providential Works of God, that such things may be done, and ought to be done; so cleer a Commentary is Providence many times upon the secret will of God; And so many times Gods Providential Works do cleer up our selves unto our selves; they many times discover that unto us, which the Word of God doth not; what is the reason why Divines wish, and advise some persons in their afflictions and doubtful conditions, concerning the reason of their present correction and affliction, amongst other things, to look into the very correcting hand of Providence, into the very kinds, times, and circumstances of their afflictions? Surely I think this is the end of it, Because in that glass of Providential Chastisement, there is to be seen many times, the very face of our sins, by which we have moved God thus to afflict us,, and because we may learn how to carry, and order our selves under our afflictions; and usually men do by these Providential Works of God, find out the particular and hidden sins, which they would not (at least) find out by the Word of God; as is cleer in *Josephs* Brethren, not to speak of *Adonibezek*; and so *Dauids* own case by a stroke of Providence upon *Uzzah*, he learned that which he did not well think of before, how the Ark of God should have been brought into the City of God.

3. It is a special part of Wisdom to take our times and seasons: the Scripture saith it is so, in the 8. of *Ecclesiastes* 5. *A wise mans heart discerneth both time and judgment*; and he proceeds in the 6. verse, *Because to every purpose there is time and judgment, therefore the misery of man is great upon him*: what means he by times and seasons? certainly nothing else can be meant by them, but the peculiar hints, advantages, and opportunities of Providences: It is a part of Wisdom to lay hold of those advantages, and hints that Providence puts into our hands, and because men are not alwaies wise, to lay hold of those opportunities, much misery attends upon them; and when the Lord puts into mens hands an opportunity by his Providence of doing good, and they let such an opportunity slip, they are unanswerable to God in the day of judgment, for neglecting such an opportunity: Certainly there are then Instructions and Cautions founded upon the Providences of God.

4. The People of God have made use of Gods Providential Works to this purpose; The Prophets preached it, and the Ministers of Christ dayly make use of the dayly Providential Works of God, to exhort, in-

ourage, dehort, and Caution men ; All the Arguments drawn from example, either out of Scripture, or elsewhere, they are but so many Arguments drawn from the Providence of God ; Nay, the People of God in their most serious, and choyce occasions, amongst other Arguments, have generally used these two Arguments, the Covenant of God, and the Providence of God ; in the 51. of *Isaiah*, 9. *Awake, awake, put on strength, O arm of the Lord awake, as in the ancient daies, in the generations fold : art thou not it that hath cut Rahab, and wounded the Dragon ? Mark here how they plead with God from his Providential Works, of old ; Art thou not it which hath dried the Sea, the Waters of the great deep, hath made the depths of the Sea, a way for the ransomed to pass over ? Therefore the redeemed of the Lord shall return and come with singing into Zion.* The Church raised up her self upon and from former experience of Gods wonderful Providential Works, to an expectation of some answerable Work of Providence.

5. Consider how frequently God himself makes his inferences and Conclusions from his own Providential Acts, when he would deter his People from sinning, besides other Arguments, he presents some Providential Works, in the 7. of *Jeremiah*, 12. *Go ye now to my place which was in Shiloh, where I set my Name at the first, and see what I did to it for the wickedness of my people Israel :* He would take them off from sinning, from the consideration of a former Providential Work against those that did so sin ; in the 1 of the *Corinthians* 10. 9, 10. *Paul* dissuades the *Corinthians*, and so other persons from divers sins, amongst the rest, from murmuring, and upon what grounds ? upon a Providential ground, *Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer .* Now these things were our examples, to the intent we should not lust after evil things, as they also lusted : And so when God would encourage his people to depend upon him, he remembers his people of his great Providential works, in the 41. of *Isaiah*, 2. and so on ; "Who raised up the righteous man from the East, called him to his foot, gave the Nations before him, and made him Rule over Kings ? he gave them as the dust to his Sword, and as driven stubble to his bow, he pursued them and passed safely, even by the way that he had not gone with his feet, who hath wrought and done it, calling the generations from the beginning ? I the Lord, the first, and with the last, I am he : Thus the People of God, and God himself did use Arguments, even from his Providential Works, which certainly testifie to us, that there are Instructions

Instructions and Cautions that are grounded, even upon the Providential Works of God.

Now for your further satisfaction, and conviction, I shall instance in some Cases, or Occurrences, wherein providential Works may be looked upon as Instructions and Cautions to the Sons of men; which to resolve exactly, as to every individual contingency, or Occurrence to every particular Person, or Nation, I confess is a knot beyond my ability to untie, although I doubt not but that there is a particular special Lesson in every individual Work of Providence, whether it be in the way of a causing or permitting Providence: Nevertheless, there are seven Cases, wherein unto me it seems unquestionable, that the Providential Works of God, should either Instruct, or Caution men, or do both.

1. When the Work of Providence serveth the Word of Precept, unquestionless, there Instruction and Caution is to be grounded upon Providence. When God expressly commands a Work to be done in his Word, whether of Justice or Mercy, a Work that reacheth unto such persons, whom God calls out for such a Work, and Providences make way, and point out the Duty, in giving time and other occasions to act this duty, that God now hath put upon a man; I think it is unquestionable to any Christian, that here is Instruction or Caution to be looked upon now in Providence: And the neglect of a work of Precept, when Providence hath served an occasion, for the acting of it, it hath cost men very dear; as in *Abahs* case, when *Benhadad* by Providence was fallen into his hand, in the 1 of *Kings* 20. 42. and he spares him, *Well*, (saith God) *because thou hast let go out of thy hand, a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people*; which cleerly makes out, that a Work of Providence joyning with a Word of Precept, is to instruct and order men: Because you granted this Case, (and this only) to me in our Discourse, I shall say no more of this, but proceed to some other Cases.

2. When Divine Providence is the accomplishment of any Divine Prediction, no question but that Providence of God holds out some special Instruction, and Caution, answerable to the Nature and Matter of that Prediction: As the Predictions of the Babylonian and Roman Captivities, and Providence bringing about these Predictions, and fulfilling of them, there are Lessons expressly to be Learned from such Providential Acts, which have such a respectedness to Divine Prediction; as to Caution men to take heed of Idolatry, that brought the Babylonian

Captivity, and of slighting and contemning Christ, which brought up on them the Roman Captivity.

3. When Providential Works, are the Executions of Gods threats: As suppose the drowning of *Pharoah*, the cutting off *Ahab* in the day of battel, the renting away of the ten Tribes, and giving of them to *Jeroboam*; God had expresly threatned these things, and his Providence ordered the bringing about of these things; Now in such cases as these, and in Cases paralel to them, when God still threatens the same sins in such like persons, and by his Providence cuts off such persons, here is a manifest finger of God to point out Instruction and Caution unto men. When the rent was made of the ten Tribes, the Israelites they would go and recover all again; God contradicts them by his Word, as well as by his Providence, in the 1 of *Kings*, 12. 24. *Ye shall not go up, nor fight against your Brethren the Children of Israel; return every man to his house, for this thing is of me, saith the Lord*: So that this is true, that when Providential Works are the executions of the threatnings of God, they are Instructions and Cautions.

4. When providential Works step out to the support of the Gospel, and the Servants of Christ, and the avenging of the enemies of the Gospel, it is most apparent that such Providential Works are grounds of Caution to the Enemies of the Church, and of Instruction to the Servants of Christ, who reap the sweetness of such Providential mercies. The Scripture is so cleer for both of these in the *Psalms*, in the *Prophets*, and In the *Revelations*, that a man must profess himself to be stark blind that will not acknowledg it.

5. When Providential Works wait upon a righteous Cause, and the pursuance of that Cause in waies of Righteousness, and those attendances of Providence, are in some respect the very births of the Prayers of the people of God, who would give no rest unto God until he did manifest himself in such and such waies of Providence: undoubtedly, such providential Works ought to be regarded, as well as the Cause it self ought to be regarded; and the persons who have by their prayers engaged God in his Providence, to own and maintain his cause for their safety, they are bound likewise to maintain and own those very providential works, that they have wrestled from God, unless they mean to play

play the fool with God, and their own prayers in finding fault with God for owning them and his cause, and doing them good : The Lord lay not this sin to the Charge of the people of this Land ; so that in such a case, when providential Works, are the support of the Cause of Christ, unquestionably they are Instructions and Cautions.

6. In the alteration of Kingdoms, setting up, and pulling down, in setting a period to, or putting a change upon them : And as there is no hand in the world, that hath such an operation in the alteration of Kingdoms, and change of Government, as the hand of God : so the providential Works of God, in such great alterations, are in a special manner to be regarded, and have exceeding much of Instruction and Caution in them ; *Daniel 4.* a Vision there falls into *Nebuchadnezzar's* thoughts, the great tree that flourished so high, and that spread it self so broad, and was at length cut down to the stumps ; that Vision shortly interpreted by Providence to *Nebuchadnezzar*, it was for this intent, in the 17. verse, *That the Living may know that the most high ruleth in the Kingdom of men, and giveth it to whomsoever he will ;* If the alterations which Providence maketh upon any particular person, or in his estate, bind that person to receive Instruction, and to look well to his waies what he doth ; much more do those great Changes that are wrought by the hand of Providence in Kingdoms and Nations.

7. In paralel Cases of Providential Works ; when you can match persons and Nations, bring them into the like conditions, and when you can match the providential Works of God, bring them into the like appearance ; look what Instructions and Cautions, God did give upon his former providential Works, the like Instructions and Cautions are to be taken out from his present providential Works ; and what his people might warrantably do in the former condition, what course and way they might warrantably take under the former providential works, that very course and way they may take in their present Providential Works, as warrantably as the former.

Here you see several Cases, wherein the Providential workings of God, do hold forth Instruction and Caution unto us : If by what hath been here set down, you are not yet convinced that it is your duty to follow Providences, take but a definition of Providence, as I find it laid down by

by *Ursinus*, and I shall trouble you no further: Providence is the Eternal, most Free, Unchangable, most Just, Wise, and good Council of God, whereby he worketh all good things whatsoever are found in all Creatures, and permitteth also evil things to be done, and directeth all things both evil and good, to his glory, and the safety of his chosen.

Where observe, he calls Providence, the Council of God; so that (saith he) we are to understand by the name of Providence, not only the bare science, or knowledg of things present, and to come, but also the decree, and effectual will of God: and further, Providence therefore is not the bare foreseeing, or foreknowledg, but the foreknowledg, together with the will of God, whereby he *worketh all good things whatsoever*, which are found in *all Creatures*, and permitteth *evil things* to be done, and whereby he *directs all things both evil and good, to his own glory, and the safety of his Chosen*.

Now I pray, to what end doth God exercise all these glorious Attributes of his, in advising upon, and acting of all things that come to pass in the world? Think you, it is only to work admiration in us, and not to instruct us, or Caution us? Consider but our times, what a continuation, what a series, what an harmonious consent there hath been in Works of wonderful Providences; Providences acting strongly, constantly, highly, universally, and should all these work only admiration? or is there not Instruction and Caution to be learned out of them by us? I make not success an infallible Character of a righteous Cause, yet I say, when the Lord declareth himself so extraordinarily from Heaven, in the Works of his Providence (as he hath done for us in this Land) it is our duty to eye those Providences, and to search out what Instructions and Cautions the Lord would have us learn from them, that so we may follow God in the waies of his Providences, and God may take delight in using us, as Instruments in his hand for the perfecting of those great Works that are upon the wheel amongst us.

I cannot but take notice of the hand of Providence in keeping me in London to hear you, (when as I had appointed some time before to have been some scores of miles distant from it on that day) that so I might have an opportunity thus in meekness to instruct you, who oppose this Truth; if God peradventure will give you repentance to the acknowledgment of it.

Having

Having trespassed so much upon your patience already, I shall only desire you (laying self by) seriously to weigh what is here set down; and if upon serious examination of what is here laid down, you are convinced of the truth thereof, own it, and practice it, and that in the practice thereof, you may both for the present, and in the end, find peace to your soul, shall be the prayer of

Sir,

Your most humble Servant

Aldersgate,
Aug. 11. 1652.

John Hinde.

*Art thou a Master of Israel, and knowest not
these things? John, 3. 10.*

*For his Honored friend, Mr.
White, Minister at Mary-
Hill, these*

Sir,

Taking offence at a passage in your Sermon at Pauls on the 8. of August last; upon the 11. of the same, I writ a Letter to you concerning it, wherein I recited the passage that was the occasion of offence, and endeavored to convince you of your mistake and error therein, by holding forth the contrary to be Truth, which I did by Scriptures and Arguments. I also instanced in several Cases, hoping thereby to bring you to the acknowledgment of that Truth, and practice of that Duty, which is so cleerly held forth in Scripture; which effect had it been wrought in you, it would have become you, to have manifested it, by giving glory unto God, in the confession of it: but if the Scriptures and Arguments there laid down, have wrought no such effect, but notwithstanding all therein written, you still continue in darkness as to that Truth, adjudging your own Doctrine true, and my Position erroneous, it would then have been your Duty, to have defended what you before delivered by Scriptures and Arguments (if you could have produced any) that should have been clearer, and more prevalent for the making good of your Assertion, than those produced by me, were for the confirmation of mine; that so by comparing Scriptures and Arguments on each side, the Truth might be made manifest, and apparent, which was the end I aimed at in writing to you: It being a Christians Duty, *to try all things, and to hold fast that which is good*: and the nobleness of the *Bereans* above those of *Thessalonica*, consisted in their searching the Scriptures, whether those things, Paul himself delivered to them, were so: and it being likewise the duty of a Minister of the Gospel, *to endeavor to give satisfaction to those, who stumble at any thing delivered by him, by answering their Objections against it.* Having discharged my duty in making known unto you, what I took offence at, and asserting the contrary Truth, I expected from you, the discharge of yours also; but whence the neglect ariseth, I know not, neither will I take upon me to judge, as not delighting in censuring my Brother; yet considering that within three daies after the offence given, I required satisfaction, and have patiently waited three months in expectation of your Answer, and yet have received none: I cannot but let you know, that the Lord hath put such a resolution into my Spirit, for the vindication of this his wronged Truth, that in case within one months space from the date hereof, I receive no Answer from you, I shall then in discharge of my duty to the truth (as a son thereof) endeavor the wiping off those foul aspersions, you have publickly cast upon it, in your Sermon, by printing, and publishing to the world, the Copy of my former Letter sent you, and shall submit to the judgments of all ingenuous and disinterested Christians, whether I have held forth the Truth therein or not. Having thus expressed my thoughts and intentions to you, I commend you to God, and the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, and shall remain,

Cornhil, November 11. 1652.



Sir,

Yours in defence of the Truth,

JOHN HINDE.

For his respected friend Mr. White,
Minister at Mary-hil, these